

Volume II.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., NOVEMBER 7, 1903.

Issued Every Saturday at
One Dollar a Year.

Number 154

N. S. A. CONVENTION

Interesting Notes Culled From Reports of the Convention.

One of the largest delegations from the west was delayed by a wrecked engine and did not reach Washington until Tuesday noon, fully one day late.

J. B. Hatch, Jr., brought a large party of happy people with him, all bent on taking in the Convention and seeing Washington.

The members of the Quartet who furnished such excellent music on many occasions were Miss Patience Mori, soprano; Mr. J. L. Flynn, tenor; Mrs. J. L. Flynn, contralto; Prof. E. E. Mori, basso; Miss Bessie Mori, pianist. They are artists of the highest order and their selections never failed to delight the audience.

The officers of the Convention were: Hon. Charles R. Schirm, reading clerk; Walter P. Williams, stenographer; I. C. I. Evans, assistant secretary; J. L. Flynn, musical director; Henry Steinburg, sergeant-at-arms; C. D. Pruden, ticket seller, F. C. Just, doorkeeper.

The sections of the report of the Committee on Usages are as follows:

1. Declarations of Principles.
2. Responsive Readings.
3. Church Fellowship.
4. Marriage Service, No. 1.
5. Marriage Service, No. 2.
6. Marriage Service, No. 3.
7. Marriage Service, No. 4.
8. Christening Services.
9. Legal Ordination.
 - a. Call to Pastorate.
 - b. Usages of Ordination.
 - c. Admission to Fellowship.
 - d. Lay Ministers.
10. Public Ordination.
11. Mediums.
12. Burial Services.

A vote of thanks and confidence was tendered to the efficient Committee on Usages for their faithful labor during the past year. A motion was made to compensate these workers but all arose to their feet and vigorously protested, saying their services had been freely donated to the work and they absolutely refused to receive any compensation.

When nominations for president were in order Dr. Geo. B. Warne, of Illinois arose and read the following petition asking that the esteemed President re-consider his resignation and consent to stand.

"In view of the long, faithful and above all spiritual service rendered our Cause and the N. S. A. by Mr. Harrison D. Barrett, we the undersigned delegates to the Convention, do hereby petition Mr. Barrett to reconsider his decision not to stand for the nomination to the Presidency of the N. S. A. this year, and yield to the will of the undersigned petitioners and again accept the nomination as the choice of this Convention, we, as delegates representing our constituents: Lyman C. Howe, H. W. Richardson, E. G. Reilly, J. B. Hatch, Tillie U. Reynolds, E. Warren Hatch, Chas. L. E. Hatch, Mrs. F. A. Duhl, Mrs. E. A. Lamberton, Mrs. J. H. R. Matteson, Grace A. Tarbell, Mary J. Stephens, H. Dartman, Mrs. Elizabeth Schauss, Carrie E. S. Twing, Anna Gillespie, Harriet Duhl, Sarah Charles, Stella F. Fisk, Mrs. J. R. Francis, Mrs. Caroline Catline, Theodore J. Mayer, J. J. Morse, Thomas Grimshaw, Carrie L. Hatch, Mary H. Tarbell, A. A. Kimball, J. Shaw Gillespie, Anna Field, H. H. Simpson, Annie C. Simpson, Mary T. Longley, C. Payson Longley, Henry Steinburg, Chas. S. Hulbert, Viola A. T. Rand, A. B. Rand, Lucile Barrett, L. B. Nutting, Geo. B. Warren, E. R. Whiting, Florence Morse, Geo. A.

Fuller, Edward Brewer, Mrs. Edward Brewer, Wm. P. Lees, Carrie E. S. Curran, Mrs. A. M. Zooler-Lees, Margaret Gaule, I. C. I. Evans, H. C. Sweetser, Susie C. Clark, P. R. Peck, Emma E. Zwahlen, Dr. E. H. Green, B. B. Hill, Chas. R. Schrim, Henry C. Dorn, Mrs. G. A. Dorn, Mrs. May A. Price, G. W. Way, Maria J. Fitz Maurice, Ella Royal Williams, Abby Louise Pettengill, Mary C. Smith, Martin Skjoldal, Geo. Mostow, Frederic W. Martin, Simeon Butterfield.

Friday morning, a special hour being set aside to the Morris Pratt Institute, Mrs. Clara L. Stewart and Rev. Moses Hull both gave a report of the work done at that Institute during the year. Dr. Geo. B. Warne substituted a resolution recommending that a committee of five be appointed to thoroughly familiarize themselves with the business and conduct of the Morris Pratt Institute together with the qualifications of its Board of Trustees. This Committee will serve until the Convention of 1904. This resolution was adopted together with a vote of \$500 to the Morris Pratt Institute.

The report of the Committee on Lyceums was read by the National Lyceum Superintendent, John W. Ring of Texas. It was most explicit and showed that his heart and soul is in the work for the sake of the "little folks." It received hearty applause from the delegates. Mrs. Emma Rood Tuttle, the well-known Lyceum advocate, read a paper on the subject of Lyceums, and Hudson Tuttle also spoke earnestly in behalf of the same subject, paying a fine tribute to John W. Ring. Mrs. Carrie L. Hatch of Massachusetts, made a motion that the N. S. A. vote Mr. Ring the sum of \$100 for Lyceum work, and another motion was made by Mr. C. D. Pruden that his expenses from Galveston, Texas, to Washington, D. C. and return be borne by the National Spiritualist Association, both of which were unanimously carried.

In the course of the afternoon a most beautiful testimonial was presented Mr. Theodore J. Mayer, the philanthropic treasurer of the N. S. A. by C. D. Pruden in the name of the Association in appreciation of his great generosity, loyalty and fidelity to the Cause of Spiritualism. Mr. Mayer responded in most appropriate words. This presentation was received with hearty applause.

The musical selections rendered by the Hatch Brothers, of Boston, were greatly appreciated. Every number received great applause.

COMMITTEES.

Committee on Credentials: J. B. Hatch, Mass.; W. J. Hicks, Mont.; F. M. Martin, O.; Milson C. Edson, Washington, D. C.; Mrs. Stella A. Fiske, Iowa.

Committee on rules: Dr. Geo. A. Fuller, Mass.; J. S. Gillespie, Cal.; Dr. B. O'Dell, Mich.; Dr. E. H. Green, Mo.; F. H. Morrill, Pa.

Auditing Committee: Dr. B. O'Dell, Mich.; H. H. Simpson, Me.; Mrs. H. L. P. Russeque, Conn.; F. H. Morrill, Pa.; Simeon Butterfield, Mass.

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Committee on President's Report: H. W. Richardson, N. Y.; Geo. W. Warne, Ill.; Carrie Firth-Curran, O.; John W. Ring, Tex.; Mrs. Clara L. Stewart, Wis.

Committee on Secretary's Report: E. G. Reilly, N. Y.; Oscar A. Edgerly, Mich.; Mrs. Elizabeth Schauss, O.; Mrs. M. J. Stephens; J. S. Gillespie, Cal.

Committee on Amendments: A. A. Kimball, Mass.; Mrs. Tillie U. Reynolds, N. Y.; Mrs. Sarah Charles,

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Missionaries' Reports: N. C. Westerfield, Minn.; Mrs. A. L. Gillespie, Cal.; Mrs. Duhl, N. Y.; Max Gentzke, Neb.; Mr. Schauldorf, Mo.

Committee on Location: Thomas Grimshaw, Mo.; Dr. Geo. A. Fuller, Mass.; Moses Hull, Wis.; Mrs. C. D. Pruden, Minn.; Miss J. M. FitzMaurice.

Committee on Lyceums: John W. Ring, Tex.; Miss Margaret Gaule, N. Y.; E. Warren Hatch, Mass.; Mrs. M. J. Stevens, Chas. E. Roffield.

MIRACLES.

BY O. L. HARVEY.

On a recent Sunday evening, a prominent minister of this city, West Lafayette, Ind., said from his pulpit, "If miracles were taken out of the Bible there would be but little left."

Although I do not think that all the miracles in the Bible,—those that can properly be called such are worth quarrelling about, I think just the opposite of this clerical statement is true. We would have everything left in the Bible that is worth retaining.

As I understand it a miracle is an abrogation of a physical law,—never of a moral or a spiritual law. Now as certain as God lives and the truth prevails, all the recorded miracles of the Bible will either be rejected or explained on scientific principles.

Reason, conscience, religion, science, common sense and all experience teach that the universe is governed now, as it ever has been, by immutable, unchangeable, inexorable law; that the greatest of all miracles is the miracle that these laws act with unflinching precision. No thoroughly scientifically educated man in the church or out of it, believes that miracles ever were performed, any more than he believes that the mysteries and legends of Greece were true. The later, like those of the Bible, no doubt, represented or symbolized great moral and spiritual truths.

Of course, as the gentleman said, "There is a perpetual miracle going on constantly around us." The glories of the morning, and the setting sun, of sunshine and shower; "The perpetual round of ever-changing seasons; the heaving tides; the tinted flowers; the livid lightning-flash. But these are all produced by laws that we can partly understand and thus judge from cause to effect, and from effect back to cause as we should in everything, in the Bible or out of it.

Now, I wish to enumerate some of the good things in the Bible, we would have left after the miracles have been eliminated, or explained on rational and scientific grounds. God grant the time may come! We would have all the sublime truths, "of purest ray serene," scattered all through the Bible from Genesis to Revelations. We would have all the beautiful and true Proverbs—literally true. We would have all the Psalms, than which there is nothing more sublimely true and

beautiful in our language. There is nothing miraculous about the Sermon on the Mount, which has ever been surpassed. We would have the poetical productions of Isaiah, especially the fifty-third chapter.

There is nothing miraculous about the Lord's Prayer; or rather, as I would call it the People's Prayer, as it is a model for the people. The real Lord's Prayer is in the seventeenth chapter of John—this prayer was delivered not to teach his people how to pray, but it was the pouring out of Jesus' soul in prayer, a short time preceding the sublime spectacle witnessed on the heights of Calvary. There is nothing miraculous in either of these prayers.

We could have all the beautiful, moral and divine teachings of Jesus; with as poetical productions as have never been surpassed. More than that, we could have all the wonderfully true and beautiful moral and spiritual teachings of Paul, and other Apostles. Still further, we would have all the intuitive perception of man; the highest productions of art, science and genius; of poetry, music and song. We would have all the highest and divinest conceptions of God, reason and immortality. Righteousness, purity, judgement and honor. Fidelity, integrity, temperance, and the love of all things good, beautiful and true. All these teachings are accomplished facts now, among those who have eyes to see and ears to hear. I think we would have everything left that is worth having.

West Lafayette, Ind.

To Young Men.

Here is a pointer, young man: The Western Electric Co., of Chicago, has posted notices against certain immoral practices of its employes, among which are these:

Excessive use of liquor and cigarettes.

All forms of gambling.
"Playing the races."

Those who violate the warning will be discharged. Officers of the company have become alarmed at the prevalence of the gambling fever among the young men, especially the desire to "play the races". Employes are not only ruining themselves but are lessening their value to the company.

This company employs more than a thousand young men, pays high salaries, gives large opportunities and demands efficiency.

Its action is not that of a moral crusade.

It is strictly business.

The company demands satisfactory service. Dissipation interferes with efficiency. Therefore either the dissipation or the dissipated must go.

And there are others who are requiring the same high standard of personal morals—railroads, commercial enterprises of all sorts. At every boost of modern business methods decency goes higher.

Formerly we were accustomed to say that the essential elements of success in young men consisted in:

- First, brains.
 - Second, character.
- But requirements have changed the formula. It now reads:
- First, character.
 - Second, brains.

—The Cleveland Press.

RAPHAEL'S ALMANAC AND EPHEMERIS FOR 1904

has arrived and is for sale at this office. It comprises a variety of useful matter and tables, and predictions of the events and weather during the coming year. You should write and procure a copy at once. Price 35 cents.

AS SEEN BY MOSES HULL.

Facts and Opinions Concerning the N. S. A. Convention.

Well the child is born and named the eleventh session of the annual N. S. A. Convention has met, done its work and adjourned, to meet in St. Louis, in 1904. What the results may be cannot be definitely foretold. The personnel of the Convention was quite equal in intelligence, enthusiasm and earnestness if not in wealth to any of its predecessors.

The consensus of opinion among those there assembled was that everywhere Spiritualism is gaining ground. This is true of the higher types of Spiritualism. While the spiritualistic phenomena are in great part true, the latin phrase *cui bono*, is more frequently than ever before applied to it. The time has come when Spiritualism should be made to reach the more intellectual portion of the world.

The great effort in the future is not to be directed so definitely in the direction of reaching the senses of the world, as to try to set it to thinking. Spiritualism as a great philosophical and religious movement has as yet scarcely begun its work. The movement for a deeper and more integral education among our workers is also gaining ground. The world is nearly as tired of meaningless spiritualistic platitudes as it is of frauds and fakes in its sacred name.

Also an effort is to be made in the future to make Spiritualism a great moral and ethical movement. The day has passed when persons without standing, education or character can ordain themselves and set themselves up and be received as Spiritualistic leaders.

Perhaps Spiritualists are some like clock pendulums, only in the center while swinging from one extreme to the other. This was particularly illustrated at the first session of this Convention. The first committee to report was one appointed last year by vice-president Locke, to prepare a kind of guide or schedule of usages. This Committee was composed of three of our most able workers, namely, Rev. Fred A. Wiggins, George A. Fuller, M. D., and Pres. H. D. Barrett.

It could hardly be expected that a report made by these three men, however intelligent and honorable they might be could be received without objection. They all reside in the same state, in close proximity to each other. There were Spiritualists equally intelligent and honest in at least fifteen or twenty other states; some of them did not quite feel like being entirely ignored, especially when such important matters to be settled. When this committee, which was supposed to bring in a report of from five to ten thousand words brought in a report of over seventy thousand words, and so far as known, not one Spiritualist in the world was asked even for an opinion on the matter, some in the Convention felt as some did toward Moses of old, "ye take too much upon you." Here were delegates from Main to California, and from the extreme north to the gulf of the south. When the effort was made to force this report on the Convention there was a kick of rather enormous proportions. A war was at once precipitated which for a time looked like a battle to the death of the Association. After some discussion which looked as if it might equal in vehemence and length, the noted Nicean council of the year 325. A committee was finally appointed who brought in a proposition to

Continued on Last Page.



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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5¢ inch, one insertion, 40¢ three insertions, \$1.00.
 1 " " " 15¢ " " " 40¢ " " " 1.00.
 2 " " " 25¢ " " " 75¢ " " " 2.00.
 Reading notices, 15¢ a line 20 lines, 10¢ a line. Discounts for Time and Space.

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WHY NOT LOOK FOR THE GOOD?

On page eight of this issue is found an opinion of a Reverend gentleman who can see good points in Dowie's work. This is a very refreshing treat for we find nothing but adverse criticism in all the papers and hear nothing but slurring remarks from nearly all who mention him.

In regard to his posing as Elijah the Restorer, we have nothing to say, he may be sincere in it, but whether he is or not, he is certainly doing good by dealing with the people as he is doing. So far as we are able to learn from those who have attended his meetings and are acquainted with those who are his followers, his teachings are all of a very high moral character, and he is very stern in his enforcement of them. It is either conform to them or get out.

All religious denominations have the principles of high morals in them, but years of preaching have proven that they cannot reach the masses by their method. Dowie has proven that by his shocking, fearless way of presenting his doctrine he can bring the people to him and convert them to the truth as he sees it.

The one simple fact that there is no liquor sold nor used by the inhabitants of the City of Zion is sufficient in itself to commend him to all who are interested in the progress of the race.

Any person or movement that comes before the world with a new thought, at first has to stand the jeers of the press and the rebuke of the people. If their principles are true or they have sufficient stamina to stand it they will live it down and finally gain favor in the eyes of the world. If not they are soon forgotten.

It is only recently that a newspaper would not give a favorable report of a Spiritualist meeting. If they could not "roast" it they would say nothing. This alone ought to be sufficient to learn us to be more charitable.

The same thing will apply to every hour of our lives; people seem to have grown into the way of looking for something to find fault with in everything instead of trying to see and give credit to the good things.

Let us try and overcome this habit. Let us see the good qualities in every member of our family, and in all persons with whom we have any dealing.

Many persons who might have been successful in life have been crushed by this same spirit of unjust criticism.

Don't find fault, don't nag, don't speak cross, if you cannot say something pleasant and give a word of praise and encouragement say nothing.

It is not the person who has plenty of money to pay his debts with and pays them; it is not the person who has no appetite for liquor and does not drink; it is not the person who is over ambitious to work and prosper and does work and prosper; it is not the person who has no bad habits and desires who is moral that, is to be given credit for being a straight forward and honest person. It is the one who has not got the money but strives to pay, who has got the liquor habit either cultivated of inherited so that it is seemingly as necessary to have it as it is the air we breathe,

but is trying in every way possible to overcome it, it is the person who has no ambition to work or prosper but of necessity has to make the effort, it is the person who has unjust and immoral principles and is trying to overcome them that is to be given credit. If you have not nor never have had any of these desires and failings to overcome and were to be placed in their position with their mind and desires you would find yourself wholly unable to overcome them and might do very much worse than they do. You would see that they had the strongest will power and character.

If you can see the good in anything or any body do not think that because public opinion is not in favor of it that you must fall in with public opinion and go against it. If you haven't courage enough to present the thing from your standpoint keep still until you can develop that courage.

Delegates to the N. S. A. Convention.

Miss Mary E. Adams, Mass.; Harrison D. Barrett, Mass.; T. G. Benson, Wash.; Esther T. Beesley, Wash.; Miss Lucile Barrett, Tex.; Edward Brewer, Conn.; Mrs. Minnie Brown, Pa.; Nathan Brewer, Conn.; J. B. Brown, Miss.; J. A. Buckwater, Pa.; Simeon Butterfield, Mass.; Miss E. E. Brown, Mont.; Mrs. Salome Cowell, Cal.; E. E. Carpenter, Mich.; Mrs. M. E. Cadwallader, Pa.; Mrs. Caroline Catlin, Ill.; Mrs. Marion Carpenter, Mich.; Miss S. C. Clark, Mass.; C. F. Curran, Ohio; Mrs. Sarah Charles, Ky.; Mrs. Harriet Duhl, N. Y.; Rev. H. C. Dorn, N. J.; Mrs. G. Dorn, N. J.; Mrs. Julia R. Daniels, Kan.; H. D. Dwelley, Neb.; I. C. I. Evans, Wash. D. C.; Oscar Edgerly, Mich.; Milan C. Edson, Wash. D. C.; Jennie L. Edson, Wash. D. C.; Laura G. Fixen, Ill.; Stella A. Fiske, Iowa.; Mrs. J. R. Francis, Ill.; Mrs. Anna Field, Cal.; Mrs. Kate Finch, Pa.; Mrs. C. R. Fielding, Mo.; Miss M. J. Fitzmaurice, N. Y.; Dr. Geo. Fuller, Mass.; Mrs. Anna Gillespie Cal.; Miss M. Galloway, Pa.; Miss Margaret Gaule, N. Y.; Dr. E. H. Green, Mo.; Thos. Grimshaw, Mo.; Max. C. Gentzke, Neb.; Rev. Moses Hull, Wis.; Lyman C. Howe, N. Y.; Chas. S. Hulbert, N. Y.; Mr. W. J. Hammond, Pa.; Mrs. Laura A. Holt, N. Y.; Mrs. J. H. Hinds, Pa.; L. C. Hatch, Mass. W. J. Hicks, Mont.; Carrie L. Hatch, Mass.; J. B. Hatch, Mass.; E. W. Hatch, Mass.; Mrs. Blanch Kochner, Mich.; Geo. W. Kates, Washington, D. C.; Dr. A. A. Kimball, Mass.; Chas. P. Longley, Mass.; Mrs. G. E. Lambertson, Conn.; Mary T. Longley, Wash. D. C.; T. M. Locke, Wash. D. C.; W. P. Lees, Mo.; Mrs. T. M. Locke, Pa.; Theo. J. Mayer, Washington, D. C.; F. W. Martin, Ohio; Geo. Moston, R. I.; F. H. Morrill, Pa.; J. H. R. Matteson, N. Y.; Mrs. Gertrude Mudge, N. Y.; Mrs. A. E. Merriam, Conn.; J. J. Morse, Cal.; Miss Florence Morse, Cal.; Mrs. L. B. Nutting, Me.; B. O'Dell, Mich.; Mrs. C. D. Pruden, Minn.; Mrs. A. L. Petten-gill, N. Y.; Ira Phillips, Iowa; C. D. Pruden, Washington, D. C.; Mrs. Ira Phillips, Iowa; P. L. Peck, Me.; May A. Price, Mo.; H. W. Richardson, N. Y.; E. G. Reilly, N. Y.; Mrs. H. L. P. Russeque, Mass.; John W. Ring, Texas; R. F. Riser, Ohio; Geo. L. Randall, Mass.; Mrs. Tillie U. Reynolds, N. Y. Mr. Roffield, Mrs. Viola A. B. Rand, Me.; Geo. L. Randell, Mass.; Isaac Sharp, E. W. Sprague, N. Y.; Mrs. Schoun; Clara L. Stewart, Wis.; Henry Steinburg, Mrs. M. J. Stevens, Washington, D. C. C. L. Stevens, Pa.; Mrs. Mary C. Smith, Cal.; Mrs. S. Snyder; Mrs. C. A. Sprague, Ind.; Mrs. E. Sloper, Cal.; Mrs. C. L. Stevens, Pa.; Martin Skodal, Mo.; Mrs. H. H. Simpson, Me.; H. H. Simpson, Me.; Chas. R. Schirm, Md.; H. C. Sweetser, Mass.; Carrie E. S. Twing, N. Y.; Miss Grace A. Tarbell, Mass.; Mrs. Mary H. Tarbell, Mass.; Hudson Tuttle, Ohio.; Mrs. F. A. Thrall, Conn.; Mrs. Hudson Tuttle, Ohio.; E. R. Whiting, Conn.; Mrs. Julia M. Walton, Mich.; Mrs. N. C. Westerfield, Minn.; N. C. Westerfield, Minn.; Walter P. Williams, Washington, D. C.; Dr. Geo. B. Warne, Ill.; Mrs. F. A. Wiggins, Mass.; Rev. F. A. Wiggins, Mass.; Mrs. M. M. Williams, Mass.; Mrs. Emma E. Wayland, Mass.

RAPHAEL'S ALMANAC AND EPHEMERIS FOR 1904

has arrived and is for sale at this office. It comprises a variety of useful matter and tables, and predictions of the events and weather during the coming year. You should write and procure a copy at once. Price 35 cents.

PHIL MAY'S BARGAIN.

An Experience the Artist Had With a Roving Conjuror.

An amusing story is told of the artist Phil May and an English conjuror at a fair at Stratford-on-Avon. Phil was in the crowd which had gathered to watch a very clever gentleman who was wrapping up sovereigns and half crowns in pieces of paper and selling them for 2 shillings. The "sharp" had a beautiful face—such a face as Phil May loved to draw. So he sketched him furtively. But the gentleman saw him and made a speech forthwith.

"If that there celebrated portrait painter with the tight breeches on will, and up the picture, the equally celebrated benefactor to 'oomanity' wet is givin' away quids for coppers will reward 'im accordingly," he shouted.

Phil, with a twinkle in his eye, handed up the drawing. The conjuror was delighted with the sketch and pinned it to the tailboard of his cart. With another preliminary speech, he threw three sovereigns, three half sovereigns and several half crowns into a piece of paper, screwed it up and handed it to the artist. "You'll be president of the bloomin' R'yal academy some day, young man," said he. "Here, catch!"

"A bargain's a bargain," said Phil, walking off with the packet of gold and silver.

He confessed afterward when he opened the packet and found two pennies and a halfpenny in it that it was the most entertaining commission he had ever been paid for.

Men Who "Were Literature."

Balzac and Hugo were the last of the great men whose inspiration was unceasing and who did not make literature, but who were literature. Balzac wrote a great story at a sitting—a sitting that lasted for eighteen hours. All that while he wrote, for no secretary could keep pace with him, and all that while he lived on black coffee. Then he slept for thirty hours. Hugo wrote "Hernani" in a month, and we can think of Balzac and Hugo as we think of the great Venetian living in the glory and exultation of constant creation. Veronese must have improvised "The Marriage Feast at Cana" with extraordinary ease, and I like to think he painted the immortal fiddler in a morning and went out in his gondola in the afternoon thinking he had done a fair day's work. That was how men wrote and painted in the great times before science beckoned them away from the beautiful.—George Moore in Lippincott's.

Brignoli and His Age.

On one occasion Bianchi, the noted teacher, went on the stage to see Brignoli, the famous singer, whom he found pacing up and down like a madman, humming over his part.

"Why, Brig, what is the matter with you? Are you nervous?" he asked.

"Yes, I am nervous," was the reply as he walked harder and faster than ever.

"But, Brig, you ought not to be nervous. I've heard you sing the part 200 times. I heard you sing it thirty years ago."

"Thirty years ago! Who are you that should know so much?"

"Who am I? You know who I am, and I know who you are."

"Very well; you know what I am, but I am sure you do not know what you are, and if you wish I will tell you. You are a fool!"

A Bogus Bear's Ham.

Sir Richard Owen, the eminent anatomist, often had his skill in identifying bones tested. On one occasion his friend and neighbor, Lord John Russell, sent him a specimen for this purpose, and the professor quickly pronounced it the thigh bone of a pig. This explanation of the query was subsequently offered by Lord John: "President Buchanan had sent from America to the English statesman the present of 'a choice bear's ham,' and the family had breakfasted off it several times with much enjoyment. Somehow or other, however, suspicion was aroused, and the bone was sent to their scientific neighbor, with the result stated."—Pall Mall Gazette.

Peebles.

In the "Memoir" of Robert Chambers by his brother William is a delightful allusion to Peebles, their birthplace and a spot ever warm in the loving memory of Scotch residents.

One of these, a man who had lived there all his life, was enabled by some uplift of fortune to visit Paris. When he came back his townsmen gravely gathered about him.

"Noo," said one, while the others listened, "tell us about it."

"Paris," he began, "a' things considered, is a wonderfu' place; but, still, Peebles for pleasure."

Got Along Without It.

"Did you ever have mal de mer on your way over to Europe?" asked Mrs. Oldcastle.

"No. Josiah took a bottle or two of it along, but when I'm seasick none of them kind of things ever does me a bit of good."—Chicago Record-Herald.

There's a divinity within,
 That makes men great when'er they will it.

—Gerald Massey.

The Sunflower

FOR THE
COMING SEASON.



AS the Campmeetings are at a close, the people going home from their Summer Vacations, and the long winter evenings coming on, the question is, How Shall we Spend the Winter?

One of the ways is to patronize your Spiritualist paper and have it as a weekly visitor during the next year.

During the coming season

THE SUNFLOWER
 will come to you filled with

GOOD THINGS

FROM THE

Pens of the Most Progressive Writers of the Day

IT WILL HAVE ALL THE

Latest Discoveries in Scientific Investigation,

The Latest in Psychic Research,

The Best in SPIRITUALISM,

And, as usual, it will

Tell you all about Lily Dale,

and what is being arranged for you for another season.

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The Sunflower Publishing Co.,

Lily Dale, N. Y.

LILY DALE NEWS.

We are having delightful weather at Lily Dale. The thermometer is ranging up in the sixties, the sun is shining and there seems to be no chance for improvement in the present state of the weather. It seems like Indian summer.

There is nothing out of the usual occurring here. Everything seems to jog along at about the same old gate.

A few people some and go but we are about ready to settle down to our winter life.

Mr. and Mrs. Jackson have gone to Arcade to spend a week of two.

Mr. and Mrs. F. Corden White left Wednesday for Pittsburg. Mr. White will serve the Pittsburg society during the month of December.

Mrs. Beaman of Ripley, N. Y. and her daughter, Mrs. Emma Spencer, of Oil City, Pa., have been here for a few days. They were happily surprised to have Mrs. Spencer's cousin Mrs. W. L. Caswell, of New York City, call on them for a day while here.

Miss Minnie Rouse of Titusville, Pa. is here visiting her cousin Mrs. Maggie Wildrick.

Friends of Mr. and Mrs. George Caldwell will be grieved to hear of the sudden death by accident of their child at their home in Washington, Pa. For particulars see Obituary notice.

Mrs. Nellie Warren has gone to Fredonia for a short time.

The masquerade dance given at Lily Dale Park pavilion last Wednesday evening, was a very enjoyable party. Many of our people succeeded in disguising themselves beyond the recognition of their acquaintances. Miss Ella Richardson was declared the most complete disguise of all. She is a young girl, and she wore a lady's dress covered with playing cards and had her hair done up on her head. Everyone supposed she was some lady from out of town and when the masques were taken off all were completely surprised to find it to be little Ella. Many others were completely disguised and many of the costumes were very neat and unique. Refreshments were served in the dining hall at 12 o'clock. West's orchestra from Cassadaga furnished the music. The party broke up about 3 a. m.

Mrs. Fahnestock has left for the winter, returning to her home.

Mrs. A. B. Gunneson, and Mr. and Mrs. Chas. Gunneson, and Mr. and Mrs. O. C. Gunneson of Erie, Pa. are spending a few days in their cottage on Cleveland Ave.

Mr. and Mrs. L. Nutting spent Sunday here with their mother.

Mrs. Estep of Cincinnati, O., has been to Rochester N. Y. since camp closed and stopped off here one day on her way home, as the guest of Mrs. Maggie Turner.

Mrs. Sackett who was a delegate to the W. C. T. U. Convention at Cassadaga N. Y. last week spent Saturday as the guest of Mr. and Mrs. H. Smith.

Mr. and Mrs. Hutchinson are spending a week in Buffalo.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

October 25th the morning services at the Temple were conducted by Mrs. Carrie E. S. Twing. Her thoughts expressed were regarding the proceeding at the N. S. A. Convention, which she attended. She was elected as one of the Trustees of the N. S. A.

In the evening the subject was regarding the disposal of worldly means. What did he or she leave to the world when the time came that transition took place? What disposition did they make of their property and means? The common expression of the masses was, "well, what did he leave." Mrs. Twing gave many illustrations of different individuals where they had done much for the truth and good of humanity; thus by the good they had done a record had been left, that redounded to their welfare and that through the same their spirit would be the better able to progress. A good audience was in attendance.

The society over which Dr. F. O. Matthews presides as speaker and medium at chapel on Allen Street, expects to hold an entertainment early in November, called Old Maid's Convention, a good time is expected.

Mrs. M. E. Lane, 215 Virginia St., is having good success in her Monday evening circles at her home. Mrs. Lane also holds circles Thursday evenings at 1881 Bailey Ave.

Mr. and Mrs. E. J. Chase, of 241 East Eagle Street, will go to New York City November 5th, for a two-weeks sojourn in the metropolis. Mrs. Chase has not been in very good health the past two weeks and we trust that the change will be beneficial to her also that the visit may be an enjoyable one.

A good audience was in attendance Wednesday evening, October 28th, at the Temple. Mrs. A. Atcheson, the medium, while under the influence and direction of her guide, gave a good number of descriptive readings and messages, which were recognized by those who received them. Prof. Lockwood made a few remarks relative to the Cause of Spiritualism and referred to his work for November.

Miss Cora Tompkins, daughter of Mr. and Mrs. W. E. Tompkins, 1204 Bailey Ave., niece of Mrs. M. E. Hardenburg, of Lily Dale, was united in marriage to Mr. H. Smith, of Buffalo, at the home of the bride's parents, Wednesday evening, October 28th. Mr. and Mrs. Smith have the best wisher of their friends and that they may enjoy many happy and prosperous years together.

N. S. A. DAY AT THE CITY OF LIGHT.

Immediately after calling the Convention to order Wednesday, President Barrett said:

"This summer, for the first time in many years, the National Association received a warm welcome at Lily Dale, the City of Light Assembly, and representatives of the N. S. A. were given the freedom of the Camp, and the platform was theirs for one full day. Your President did what she could on that N. S. A. day, with the assistance of Bro. Brooks, H. W. Richardson and a number of others who kindly volunteered to assist. The financial returns from that camp all told were \$399.37, in one day, (Applause) owing to the generous kindness and great courtesy of the progressive President of that camp, Mrs. Abbie Louise Pettengill.

They are going forward with the work there. Lily Dale has a name throughout the world as a great spiritual center, a place to which it is a pleasure to go, a camp that is full of promise for the coming year.

Although there is a heavy debt on the Association the platform was turned over to the representatives of the N. S. A., because of their belief in organization and in the spirit of human brotherhood. (Applause.) I feel that Mrs. Pettengill as President of the City of Light Assembly, is entitled to a special vote of thanks from this National body, and the City of Light Assembly should be given due credit on the records of this meeting for assistance rendered us, and we should reciprocate by spreading the news that the City of Light is what its name implies—a place where the light of spiritual truth is being shed abroad over the hearts and souls of men.

Three Rules.

Life's artificiality is responsible for human needs, wants and customs not in nature's curriculum, and the Golden Rule suffers for lack of conditions to be expressed—for want of exercise.

The business rule, "Everybody for himself, etc.," governs civilization; and, having no moral attached in its aim for success, even the elect sometimes lose sight of the real game in its chase after the Almighty dollar. But Allah is great and \$\$\$ is his—prize.

The Brazen Rule—to get something for nothing—largely governs the individual. It takes to itself unearned credit, substitute sophistry for logic to gain its point, and regards probity as "unpractical" and virtue as sentimental—all due to the unnatural or artificial in human affairs.

Which shall govern?

ARTHUR F. MILTON.

Your body is not you. Misery must come as long as you live in the illusion that the body is you. You are an eternal spirit, with a soul, a heart, a mind and a body; not a body with a spirit. Your body is not you.—A Mystic.

Emerson was a royal and a noble lover. He was a lover of wife and children and home; of neighbor and friend and country and college. He loved liberty and justice.—Senator Hoar.

THE TEMPLE OF THOUGHT.

In the light of the ages—behold it!
As it stands in its glory sublime;
The good and the noble have built it,
'Twill endure through all eons of time.
Its pure white columns of marble,
In colossal grandeur arise—
And the dome of gold and sapphire,
Pierces the vaulted skies.

Yes, the pure and holy have built it,
And the thoughts that ever arise,
From the temple so grand and stately,
Ascendeth to the skies.
And the flowers of human compassion,
With their tendrils of brotherly love,
Entwine the majestic columns,
And search to the dome above.

Yes, 'twas built by the saints of all ages,
And heavy the price that was paid;
A fountain of tear drops glistens
Where the corner stone was laid.

No good can be lost or wasted,
In the vast eternal plan,
But floweth on and on forever,
From the heart of man to man.

Yes, the good surviveth forever,
Come, dwell in the temple, all ye;
The incense is daily arising,
Gentle winds blow over the sea.
Come, kneel at the shrine of the spirit!

Let your prayers be the song of the soul,
That flows onward and onward forever,
While the great years of eternity roll.

—Mary B. Sherman.

Lily Dale, N. Y.

ON WHERE.

Oh! where are the castles I built in my childhood?
Those fine lofty structures, I raised with such care?

Where are those grand heights, I aspired of ascending?
Echo returning, alone answers, where?

Faded and gone are those grand aspirations;
Crumbled to dust are my castles so high,
While the heights I aspire to, I never have mounted;

All plans, like dead ashes, beneath my feet lie.

Oh! sad is the thought that a life has been wasted;
That nothing remains but a sense of regret;

That its all been a failure, that we have attempted,
And nothing has prospered in this life—and yet,

It may be that somewhere, beyond the dark river,
When we've crossed the rough breakers of troubles endured,
We shall know that the earth life is only a preface,

That the true life awaits us, where success is assured.

—E. J. K.

Spiritualists of Indiana.

E. W. Sprague and wife, the N. S. A. Missionaries, are now laboring in the state of Indiana. They wish to visit every society in the state, as well as every locality where there is a prospect of organizing one.

The purpose of their visit to Indiana is to help to build up the local societies, organize new ones, and so far as possible, assist in devising methods and means whereby they may all become self supporting, and also a view to organizing a State Association consisting of these local societies.

Indiana has a goodly number of societies and may be easily made the "Banner state" under the N. S. A.

Officers of local societies, and all Spiritualists who are interested in this movement on the part of the N. S. A., please write these Missionaries at once, so they may arrange not to miss any locality where work is needed.

Address E. W. Sprague and Wife, Rochester, Ind.

Mail thus addressed will be forwarded to them wherever they may chance to be.

The anchor is always in the sea, but it never learns to swim.—Grant Wallace.

"Fear is a health destroyer. Courage is an inexhaustible mine of prosperity, health and happiness."

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Conducted by EVIE P. BACH.

FROM "SOUL OF LILITH."
MARIE CORRELL.

O star, from whom the clouds asunder
roll,
Tell this poor spirit, pent in dying
flesh,
This fighting, working, praying, pris-
oned soul,
Why is it trapped and mangled
in the mesh
Of foolish Life and Time? Its wild
young voice
Calls for release, unanswered and
unstill—
It sought not out this world, it had
no choice—
Of other worlds where glory is ful-
filled.

How hard to live at all, if living be
The thing it seems to us! The
few brief years
Made up of toil and sorrow, where we
see
No joy without companionship of
tears!
What is the artist's fame?—the
gilden chords
Of rapt musician? of the poet's
themes?
All incomplete! The nailed down
coffin boards
Are mocking sequels to the grand-
est dreams.

O, we are sorrowful, my soul and I;
We war together fondly yet we
pray
For separate roads; the body fain
would die
And sleep in the ground, low hid-
den from the day,
The soul erect, its large wings cramp-
ed for room
Doth pantingly and passionately
rebel
Against this strange, uncomprehend-
ed doom
Called life, where nothing is or
shall be well.

Hear me, my star! star of my natal
hour;
Thou calm, unmoved one amid all
clouds!
Give me my birth-right—the imper-
ial sway
Of thoughts supreme above the
common crowds.
O, let me feel thy swift compelling
be: m
Drawing me upwards to a goal
divine;
Fulfill thy promise, O thou glittering
dream,
And let one crown of victory be
mine.

Let me behold this world recede and
pass
Like shifting mist upon a stormy
coast,
Or vision of a necromancer's glass;
For I, 'mid perishable earth can
boast
Of proven immortality; can reach
Glories ungrasped by minds of lower
tone;
Thus, in a silence vaster than all
speech
I follow thee, my Star of Love,
alone.

"A SHINE."

The bottom of my skirt was soiled
and my shoes were mddy. I need-
ed a brush-off and a shine. I was
going out of town a short distance
to spend the day and naturally
desired to be presentable. A subway
mud-puddle had done the mis-
chief. There were twenty minutes
to spare upon arriving at the depot
plenty of time to get fixed up if I
could find some one competent for
the job.

There were bootblacks innumera-
ble, but not one approached me
because as yet there are very few
women who require services of this
kind. At last a clear, gay whistle
attracted my attention, and the
owner of it, a bright-faced and clean-
faced lad, approached me with the
usual "shine" interrogative.

"Yes," pointing to my skirts,
"and a brush also."
"All right," the boy replied.
"I've got a whisk. Do shoes first;
give skirt longer to dry. Fine morn-
ing ma'am."

"Yes, glorious," I responded as
he opened his boxes and made ready
for his work; and then yielding to

the whistle and the subtle influence
of the situation I added.

"Yes, my boy; how's your mind?"
"My mind," and the boy looked
up with a curious smile. "Why,
that's all right."

This is one of my pet questions.
One cannot say "how is your
health?" in these days, although per-
haps it is quite as scientific as the
other conundrum, but it seems to be
necessary for some folks to be a
bit sociable, you know.

"I am glad it is all right," I re-
marked. "Better hold on to it."

"Oh, no," was the instant and
most astonishing response. "I'm
going to let it hold on to me."

"What do you mean by that?"
"Why, if your mind is all right
you're all right, ain't you?"

The boy's hazel eyes really danced
in his head as he asked the question.
"Certainly, how did you find it
out?"

"I had to make up my mind to
black these boots, didn't I?"

"That's right. Do you go to
school?"

"Night."

"Go to church?"

"Sometimes, when I have the
price."

"What do you mean by that?"

"When I have something to put
in the basket. I want to pay for all
I get."

"Do you get much?"

The snicker at this point was most
eloquent.

"Mebbe it's because I don't under-
stand. I've been thinking of going
on the boards."

"The boards?"

"Yes, the stage, you know. You
see, I just can everlastingly whistle,
and I've had two or three offers."

"More money than in your present
profession?" Another alert look and
a hearty laugh. "What are you
laughing about I asked."

"Oh, you are funny!" He said.
"That word sounds big. Yes ma'-
am; there's more money in whistling
if I could do it. Guess I'll whistle to
myself—don't you?"

"What's your name?"

"Sam."

"Well Sam, I should see what my
mind had to say about it, and be
governed accordingly."

"If I do that, I shall black boots
till something better turns up. My
mind has been balky from the first."

By this time I was polished and
whisked.

"Ten-thirty," said Sam.

"Yes."

"Then you'd better skip. Good-
by, ma'am. I'll whistle next time
you come this way and you'll know
it is me. Say," taking a quick-step
toward me—"I'll look out for my
mind, honest Injun."

I have spent whole days with
bright, intellectual persons and did
not enjoy myself half as much as
in this fifteen minutes' interview
with a bootblack. There was a
shine in my heart as well as on my
shoes as I sped along to my destina-
tion. This boy knew nothing of
metaphysics, as popularly defined,
but he was a natural mentalist, and
aware of his own divine right to
govern himself.

How do I know?

By the light in his eyes, the erect-
ness of his attitude, the sweetness
and clearness of his whistle.

In speaking of the incident to my
friends one day one of them said,
with an expression of disgust, "You
certainly are the queerest person I
ever saw. Suppose some of your
friends had seen you?"

"Friends? I should have been
proud to introduce them to my
shiner. So would you had you seen
him as I did."

"But no—a bootblack? Margaret
how can you do these awful things?"

You see in the first place it was a
terrible breach of the proprieties
to have my shoes blackened in a
public place. And then to talk to
the operator was a sin almost beyond
forgiveness.

It is my opinion that this racial
exclusiveness will have to be knocked
in the head before we will have the
results for which we long. Now, I
know that this blackboot interview
did both of us good. I did not help
the boy any more than he helped
me. It was a mutual give and take,
not to be measured by the spoken

words of the services rendered. It
gave me just what I needed—a
firmer realization that God was no
respector of person, and that the
class represented by my shiner was
as naturally intelligent as the million-
aire, or the middle class contingent;
and more than this that by some
inexplicable divine, alchemy special
evidence of this truth was coming to
be of daily occurrence.

It is no wonder that people sicken
and die, wound about as they are
by loveless convictions. It is "me
and my wife, and my son John and
his wife," and a few special friends.
The rest of the world don't count.

When the particular gives place
to the universal in the heart of any
individual, that day miracles will
come to pass. When somebody
else's son John, whether it be the son
of a bootblack or the son of a clown
in a circus, is entitled to as much con-
sideration as my son John, college-
bred and rich, the millennium will
be upon us. The larger includes
the lesser, and it is too bad to go
around in a pint cup and a few visit-
ing cards when we have the whole
universe to draw from.

Anyway I am on the lookout for
shiners, and am not in the least
particular where they come from.
—Margaret Messenger, in *Eleanor
Kirk's Idea*.

SALMON CATCHING CENTERS.

The six chief salmon catching
centers on the Pacific coast, in the
order of the quantity of fish packed,
are Alaska, Puget sound (British
Columbia), the Columbia river, the
Oregon coast, the Washington coast
and the California rivers. About
four-fifths of the entire catch was
in American waters, one-fifth in
Canadian. For their extent and im-
portance—the annual product now
being worth over \$20,000,000, em-
ploying an army of men and mil-
lions of capital—the Pacific salmon
fisheries are of surprisingly recent
development. Like every industry
in the northwest, they have seem-
ingly sprung into importance over-
night—yesterday nothing, today a
business of worldwide recognition.
—Ray Stannard Baker in Century.

The Japanese Emperor's Sanctity.

A monarch, or, rather, chief of
state, who has never had his por-
trait impressed upon the coinage or
printed on the stamps of his coun-
try is his imperial majesty Mutsu
Hito, emperor of Japan. This ab-
stention is not due to any clause in
the constitution, but rather to the
fact that in Japan the emperor is
far too sacred a person to have his
portrait scattered about wholesale.
In Japan the portrait of the em-
peror is considered quite a sacred
possession, and it seems very strange
to Japanese gentlemen visiting Eu-
rope to see the way in which real
portraits of the reigning sovereigns
are offered for sale. In Japan crude
drawings from imagination are sold,
but photographs not at all.

A Lost Opportunity.

John Fox, Jr., author and strum-
mer on the gentle guitar, is also an
athlete of no mean prowess, though
he does not look it. One day, on a
train, with true Kentucky chivalry
he called a drummer down for an-
noying a lady. The drummer re-
sented the interference. "For half
a cent," he said menacingly, "I
would break your face."

Fox looked him good and hard in
the eye, went down into his pocket,
came out with a cent and, proffering
it to the offender, said: "There's a
cent. Break my face if you want
to and keep the change."

Mr. Fox's face remained intact.—
Collier's Weekly.

Japan's Highest Peak.

Fuji is no longer the highest
mountain in the Japanese empire.
Since the acquisition of Formosa
Mount Morrison claims that honor,
its height being 13,880 feet. The
same island has what are probably
the highest sea cliffs in the world.
They attain heights of 5,000 to
6,000 feet. Camphor furnishes one
of the main sources of income. The
trees which yield it are unfortun-
ately within the domains of the aborig-
ines, with the result that the cam-
phor industry, head hunting and
butchery still go hand in hand. The
chief victims appear to be the Chi-
nese, the Japanese being rarely at-
tacked.

Let me every day afford some good,
Some kindly action done;
'Tis only living as we should,
As sinks Life's mighty sun.

A

14 KARAT 14

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Lily Dale, N. Y.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of in-
telligence; the face is encircled by the band of darkness symbolizing the ig-
norance and superstition of humanity; this is broken by the rays of light
from the center of intelligence which pierce the darkness and join the light
of the golden leaves beyond. Each leaf symbolizes one of the principles of
nature on which progression is based. This design is set in the center of a
pure white field, symbolizing purity, while its position in the center of the
square is a symbol of justice. The whole is enclosed by the solid band rep-
resenting the unity of humanity, while the ornamentation of the band sym-
bolizes the kindnesses extended to others.

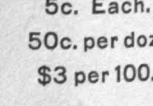
As the Sunflower turns its face towards the sun, so Spiritualism turns
the faces of humanity from darkness and superstition towards the Sun-
light of Truth and Progression.



BADGE PIN, \$1.50



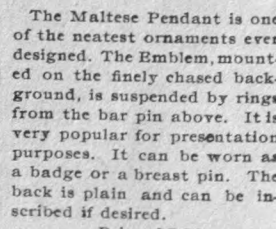
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CELLULOID PIN, 5c. Each.



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pin. Between the five flut-
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are five sections of white
enamel, the combination
making a very beautiful
background for the em-
blem. They are very pop-
ular with the ladies as a
brooch or breast pin.
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SUNFLOWER BROOCH.

This is a very neat
charm. The back is
plain and any desired
emblem may be mount-
ed on it or it can be
inscribed. Many think
the Maltese Cross is a
strictly Masonic em-
blem; such is not the
case, as it is used by
many orders.
Price, \$5.00

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HOW TO BECOME CLAIRVOYANT.

GERTRUDE PUNSHON.

True clairvoyance is a power latent within all, and every one may become such with a little practical knowledge of how to develop, and plenty of patience. This, like every other talent must be cultivated and any one who is clairvoyant would not sacrifice this power for any other, for within this lies many gifts.

In the first place we must set aside a portion of each day, or three days in the week, and at the hour decided upon go into a room that has been previously provided as follows: Have the wall paper of a plain, dark color; do not have anything bright in the room and have the necessary furniture only, as many chairs as there are persons in the class, (but it is best to develop alone) have a small table covered with a dark cloth; see that the windows are curtained with dark material and keep them drawn so that very little light is emitted; place upon a table a glass partly filled with water and you may have to put one or more books under the glass in order to bring the top in convenient range with the eye, seat yourself in a comfortable position with the feet flat on the floor. It is always best to use a cane seat chair in order that the electricity may circulate about you with perfect freedom.

Seat yourself as directed above and place your hands upon the table, it is necessary that your mind be as free as possible or you will not develop very rapidly. Do not concentrate your thought on any thing as this will only tend to keep you in a strained mental attitude in which state you will not get anything, and when the time is up you will be conscious of nothing save a very tired feeling in both mind and body. The proper thing to do is to think as little as possible, thus allowing intelligence to flow into your mind without interruption. The length of these sittings should not exceed fifteen minutes for the first two weeks. After this one can tell about how long he had better sit.

The use of the glass of water is simply this: While you should not concentrate your mind it is necessary to keep your eyes fixed upon some object to keep them from wandering from one place to another. Fixing your eye upon the glass quickly and easily assists in making your mind receptive. Soon you will perceive a mist arise on the water, then various forms and objects will appear, these are only symbols representing your thoughts and when you have developed farther the meaning of everything you see will be revealed to you.

Repeat sitting thus as long as you feel it is necessary, some persons do not have to sit many times before they develop enough power to begin to demonstrate, others find it necessary to sit many times; but do not feel discouraged if you are developing slowly. Almost every one can become clairvoyant and through this one power can determine just what to do under any and all circumstances and can tell who are true and who are false.

There is not a question concerning your personal life and interest that is hidden from you after you have developed this power. If you are ill you can retire to this quiet place where you can be alone and there learn the cause of your illness and a way to rid yourself of the trouble. Above all I wish to impress upon the minds of those who read this that we should not try to see things for others. The only right and unselfish thing to do is to teach others how they can become clairvoyant that they may be their own adviser and healer.

The intelligence that governs you is not interested in others and vice

versa. Each one of us according to nature's laws should be our own master in all things and until we develop the clairvoyant power that is within us we will be slaves to the suggestions of others. It is advisable for one to develop alone, then there is no antagonizing influence and it is easier to bring one's self into a receptive condition. The power of clairvoyance is, in reality, the door which, when opened to one admits him into the realm of health and happiness because it lifts the veil of mystery in which all creation is shrouded. It gives one freedom in the broadest sense of the word and opens his understanding to all human nature, it enables him to see things in their true light, to discern the real from the false in every thing, it is a safe guard in business, in any profession, in the home and in a word, it is the only power that will propel your ship over the sea of life and through every storm that may assail you; and, lastly, it is a joy, a comfort and a welcome friend to him who makes it his constant companion. One of the best gifts one can possess is the power of clairvoyance.

Evansville, Ind.

PITTSBURG.

John W. Claus.

I wish I might adequately give to the readers of the SUNFLOWER the gist of the lecture given by J. Clegg Wright during the month of October. I shall content myself with a brief and cursory review of his satisfactory work. The lofty moral tone which pervaded every question under discussion was an inspiration to the student. During the month the lectures were so diversified that interest never flagged and enthusiasm was sustained throughout the engagement. Each succeeding discourse stimulated and furthered the desire to know more of the spiritual philosophy.

Mr. Wright maintains that curiosity is one of the paramount and certain characteristics of a vigorous intellect. That every advance into knowledge opens new prospects and produces new incitements to further progress. That the earliest searchers after knowledge must have proposed knowledge only as their reward; and that science though perhaps the nursing of interest was the daughter of curiosity.

Mr. Wright is rarely visionary. Indeed he is intensely practical and does not expect of the student any thing extraordinary. Every man is obliged by his intelligence to improve all the opportunities of good which are afforded him, and to keep in continual activity such abilities as he possesses. But he has no reason to repine or be discouraged though his abilities are small and his opportunities few. Mr. Wright also voiced the sentiment that, he who has improved the virtue, or advanced the happiness of our fellow-creature, he who has ascertained a single moral proposition, or added one useful experience to natural knowledge may be content with his performance. Our lecturer is of the opinion, that so useful and elevated a contemplation as that of the soul's immortality cannot be resumed too often. There is not a more improving exercise to the human mind, than to be frequently reviewing its own great privilege and endowments; nor a more effectual means to awaken in us an ambition raised above low object and little pursuits than to value ourselves as heirs of eternity.

Last Sunday our society bade a reluctant farewell to J. Clegg Wright. He has in Pittsburgh a host of friends and admirers who wish him success and God-speed.

Sunday evening ushered in the last service held at Curry University. November first will find Pittsburgh Spiritualists domiciled in their Oakland church. The dedication services will mark an epoch in the Spirit-

ual cause in our city. Rev. B. F. Austin and possibly Mr. Barrett president of the N. S. A. are to preside. Several innovations are to be inaugurated after the church is dedicated and the numerous duties incidental to a removal are finished. We are to have a Lyceum and a literary club. Other items of interest are also on the intellectual menu and our local workers are quite enthusiastic over present prospects.

During the absence of our president at Washington, last week, Mr. Grey-born gracefully and creditably filled the place as master of ceremonies.

FOR THE LITTLE ONES.

The Charming Black Eyed Baby Girls of Japan.

A recent book on the children of various countries says: "A baby Japanese girl is the most delightful creature you can possibly imagine, a radiant, happy, beautiful butterfly. She is rarely known to cry, for she is rarely slapped. What mother could have the heart to touch so dainty a blossom as the child flower of this land of flowers? The baby girl loves fun, she loves toys, sweets and tea in little cups, she loves to smoke, with a funny pipe made of brass and kept in her sleeve, and, above all, she loves her big round headed doll. She is wonderfully playful and gentle, this child, always ideally dressed and always self possessed. She has the loveliest mouth and teeth and twinkling black eyes, and she knows it too. The smallest Japanese wants to be beautiful. Each baby has her dainty lacquer box of rouge and powder. She is like some wonderful fantastic tropical blossom, some dear little dragon fly. And her hair—how black it is, with blue lights, and shining where it is stiffened and gummed in loops and bands till it seems to reflect the gold lacquer and coral tipped pins that bristle round her head! Great competition goes on between girls as to whose hair shall be most becomingly arranged, whose the smoothest and most glossy, whose girdle shall be the most gracefully tied and whose dress shall possess the most harmonious effect."

When Queen Victoria Was a Child.

Among the many stories told of the childhood of Queen Victoria is one of a visit made with her mother at Wentworth House in Yorkshire. While there the princess delighted in running about by herself in the gardens and shrubberies.

One wet morning soon after her arrival the old gardener, who did not then know her, saw her about to descend a treacherous bit of ground from the terrace and called out:

"Be careful, miss; it's slape!" a Yorkshire word for slippery.

The ever curious princess, turning her head, asked, "What's slape?" and at the same instant her feet flew from under her and she came down.

The old gardener ran to lift her, saying as he did so, "That's slape, miss."—Youth's Companion.

The Game of Buzz.

A number of children stand up in a row, and the first one begins to count one, then the next one says two, and so on. When the person gets to seven instead of saying seven he is to buzz, and so on every seventh number or number having in it a seven instead of saying the number must buzz.

Just as soon as any one misses he must get out of the game, and the one that stands up the longest wins.

"Guard your weak points, The strong ones will take care of themselves."

"Prolonged beauty in woman bespeaks a calm, gentle, righteous mind."

LOVE.

Love is as natural as the human breath.

Nothing can blot it out — not even death.

Love's the divinest spark that fills the soul.

It governs all the earth from pole to pole.

Hidden beneath the marks of tooth and claw

Love's deepest mysteries and divinest law

By cruel creeds this love has been suppressed,

Through fullest freedom must produce the best.

It cannot be a sin for man to love,
All beauty comes from God above,
When mortals truly do admire,
The thought must lift the spirit higher.

Control the passions, that the mortal's part

Keep free from lust the affections of the heart;

Let nothing soil the life which God has given,

Obedience is the only path to heaven.

Nor God nor Angel ever told the other,

Do naught that ever could have grieved thy mother;

Act well thy part, stand close to truth and right,

Always be strong and pure and await the light.

Wm. Strong.

Hamilton, Can.

Learn How to Control Your Fate.

Notice To all those who are interested in the mysteries of life and who are desirous of learning how to use and control the wonderful occult powers of nature to the best advantage, I will upon receipt of your full name and date of birth mail you, your character delineation showing your prospects. Write today. Address:

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a. m.	p. m.			a. m.	p. m.	a. m.	p. m.
7:00	5:00	Lv.	Dunkirk	Ar.	9:20	6:00	
7:10	5:10		Fredonia		9:32	6:02	
7:14	5:14		Laona		9:08	5:48	
7:34	5:38		Lily Dale		8:52	5:32	
7:38	5:42		Cassadaga		8:40	5:20	
7:45	5:49		Moons		8:41	5:21	
7:53	5:57		Sinclairville		8:34	5:14	
8:04	6:06		Gerry.		8:25	5:05	
8:12	6:16	Lv.	Falconer	Lv.	8:14	4:54	
8:45	6:44	Ar.	Jamestown	Lv.	7:45	4:30	
8:19	6:21		Falconer Junct	Lv.	8:07	4:47	
9:10	7:07		Warren	Lv.	7:17	3:57	
10:25	8:25	Ar.	Titusville.	Lv.	6:00	2:40	
a. m.	p. m.			a. m.	p. m.		

*Daily.
†Daily except Sunday.

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For return see number 3 above.

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ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

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WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

It has already had an extensive sale which will grow as it becomes known.

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Savitri Saravali.

RESOLUTIONS OF THE NEW

YORK STATE SPIRITUALISTS

Adopted at Their Annual Meeting.

We, the Spiritualists of New York State, in Convention assembled, recognizing the fact that Spiritualism as a religion is all inclusive, born of the needs and aspirations of the past, and dealing with all mental and physical conditions, comes as a solvent of life's problems, and that all reform, whether on the mental or physical plane of being, should find in its adherents not only earnest advocates, but also tireless workers:

Resolved, That we explore the inroads that capitalism is making on the natural rights of man, and believe that all methods which tend to regulate the industries and utilities of the world for the greatest good to all, whether expressed in the form of equal suffrage, co-operation commonwealth or that form of government called Socialism, should receive our most hearty and unqualified support.

Resolved, That the light of Divine Law be more clearly presented as to its helpfulness in promoting the happiness of man, it being the beacon light to true manhood and womanhood. The heart when touched by the infinite spirit of love is liberated from the chains of forms and issues that hold captive the soul. The love of the infinite embraces all life, uplifts and upbuilds, leading to more useful and harmonious levels where truth alone is sacred and glorified.

The report of our faithful missionary, Mrs. Tillie U. Reynolds, shows the urgent need of additional workers in that line; that the field is extended and that people are hungry for spiritual food; that even those who are indifferent, or perchance scoffers, have but to be awakened, and touched in their affection to respond to the claims of Spiritualism upon their attention. Therefore, be it

Resolved, That the New York State Association of Spiritualists provide more workers who shall be paid, from a fund created for that purpose, in order that the various localities visited may be not unduly taxed to meet the expenses of the campaign; it being a well known fact that the visits of the missionaries, while desired from every other standpoint, are dreaded from the financial point of view.

The deplorable fact having been established that the children of Spiritualists are so largely found in the Sunday schools of orthodox churches or left without the teaching of the principles of life as formulated in our philosophy, be it resolved that this Convention most earnestly calls the attention of Spiritualists all over our land to their duty in this direction. The establishment of Children's Lyceums is imperative, and every society should at once begin work of organization to that end.

We would commend correspondence and co-operation with Mr. John W. Ring, of Galveston, Texas, who is at the head of the Lyceum movement, and will gladly advise and assist in all work pertaining to the proper spiritual education of our sons and daughters. It is the voice of this Convention that the individual responsibility of parents should be brought home in no uncertain tones to the careless fatherhood and motherhood of our country.

Professor Hyslop in his investigations and publication of his experiences and the results of his investigations along psychic lines, but brings to notice facts and deductions long familiar to the great army of Spiritualists, who calmly enjoy his enthusiasm over wonders to him, seemingly newly discovered. In a recent publication he makes a suggestion that the people demand of the government a large appropriation to be used in applying the psychic laws to the uplifting of humanity by the various methods of overcoming physical ills, and the action of mind upon matter.

In acknowledgement of this step forward, be it resolved that this assembly endorses Professor Hyslop's suggestion, by continuing to do all in our power to bring about increased public recognition to the forces, or laws, which, when even partly understood, raise humanity to a plane of happiness, restoration and development seldom dreamed of by the masses.

Resolved, That the growing evil of child labor throughout our land appeals to us as parents to make all possible effort in the direction of abolishing the iniquitous traffic that

is sapping the life blood of the nation and retarding its physical, mental and moral growth.

It is the desire of this Convention to extend and emphasize their advocacy of equal rights for all, regardless of color or sex.

Therefore, Be it resolved that we proclaim to the world our determination to work unceasingly for the enfranchisement of the women of our land who are unjustly deprived of their ballot. It is our conviction that reforms will gain neither full supremacy, nor the genuine caliber required, until men join hands with women in making and enforcing laws, in making government for the home, the hamlet, the town, the city, the state, the nation. One-half the people should not govern the other half without their consent, and we pray for the speedy advent of the party embodying these sentiments to which we as Spiritualists give our undivided support.

Resolved, That we as American citizens read with sorrow and shame the slanderous comments of the Hon. Theodore Roosevelt in his work entitled "Gouverneur Morris" on the life of Thomas Paine, that great and good man, who more, perhaps, than any other person, made it possible for Theodore Roosevelt to be the chief executive of this nation.

Resolved, That past experience of the presentation of bills to our state legislature or the enactment of laws ending to the abridgement of our religious and medical liberties leads your committee to consider it wise that precautionary measures should be taken to defeat any further legislation in that direction, heroic work having been done in the past by President Richardson and his able co-worker, Rev. Moses Hull.

Resolved, That as a possible aid to needed work in that and other directions, each member of the association, without delay, assist in "securing a registry of all avowed Spiritualists in the state," a work our President finds it impossible to accomplish unaided.

Resolved, That the New York State Spiritualist Association and co-workers assembled in Convention tender to Mr. H. D. Barrett, President of the National Spiritualists Association, and his estimable wife, the loyal, tender sympathy which has filled our hearts ever since the sad news of their shocking bereavement was sent into the numberless homes where they are loved.

May resignation, born of hope in reunion, bring the consolation which can come only through the knowledge of Spiritualism.

That our prayers have arisen for the bereaved, that we have wept with the stricken parents in the loss of their beautiful child, the bright, sweet, winsome Xilia. That we will by our loyal support help our brother and sister to bear bravely this great trial it is the privilege of this assembly to affirm.

Resolved, That our benediction shall rest upon them, and we hope that they may be able to see the silver lining to the great cloud of darkness around and about them.

Resolved, That on this beautiful day set apart to honor the memory of the heroes who fell in the defense of our nation, we commemorate also the lives of the heroic men and women who bore to the front the banner of Spiritualism, and upon whose shoulders rested the responsibility, upon whose sacred heads were thrust approbrium, insult and outrage, in whose hearts the love of truth nestled beside harassment, contumely and bitterness born of distrust.

Adown the lines of time our way has been broadened and softened until now we can with ease and contentment enjoy our religion, the gospel of Spiritualism. All honor to our arisen leaders and co-workers.

Resolved, That we shall work toward peace, toward forgetting martial array when brother's hand was raised against brother, and make Memorial Day sacredly sweet in precious memories from the garlands of victory won by heroes in our spiritual armies.

Resolved, That the untiring zeal and wise management of the president and all officers of this association during the past year calls for an expression of our appreciation in no uncertain terms, and your committee not only suggests that it be done personally before an epitaph is in order, but that, during the coming year each member of the association by word and deed render service that shall encourage and lighten the burden of the incoming officers.

Resolved, That the thanks of this Convention be extended to the

spiritual press for the generous space given the state work and the kindly notices of this Convention, and also to the secular press of Syracuse for the fairness with which they have reported this, the sixth annual Convention.

Resolved, That the gratitude of this Convention be conveyed to the Spiritualist societies of Syracuse for their hospitality, hearty co-operation and financial support. We would recognize the untiring efforts of the resident members of our Board of officers and directors, Mr. F. J. Reilly, assisted largely in making the success of our assembly possible.

Also to the proprietors of the Empire house, this Convention extends hearty thanks for their courtesy and liberality.

Resolved, That grateful acknowledgment be extended to the graceful and talented electionist, Miss Victoria C. Moore, for the readings which have made our meetings both attractive and interesting.

Resolved, That the thanks of this Association are due to the valiant workers who have come from near and far to add their testimony to the grandeur of the truths of Spiritualism. Our gratitude goes out to Dr. Victor Wyldes, of Canada, who is to us "the open door" between the two worlds, and to every one who has contributed to the spiritual or material support of this Convention.

For good weather, good music, loyalty and good-will, we offer thanks.

MRS. LITTLE,
MRS. DUHL,
MRS. BEISSING,
MRS. RATHBUN,
S. COMSTOCK ELLIS,
Chairman.

Adopted at annual Convention held in Syracuse, N. Y., May, 1903.
HERBERT L. WHITNEY,
Secretary.

CONDITIONS.

The world is a stage and mankind are the actors,
Our life is a battle from birth to decay,

Vile laws and our ignorance are the principal factors,
Enslaving the people in a devilish way.

The worship of mammon has existed for ages,
And the earth has been drenched with the blood of the slain;

The mind is appalled as it reads the red pages,
Of murderous wars on nature's domain.

The king and his brood of vile robbers are passing,
They are fading away like the dew in the sun,

The leaven of reason is always progressing,
And the plow of right thought is victory won.

The people set free from the bondage of ages,
Will arise as a unit and obtain equal rights—

And the heaven foretold by the seers and sages,
Will arise on the ashes of bloodshed and might.

Let tyrants and rulers in future take warning,
Let parsons and priests and judges step down,

For justice is coming as bright as a the morning,
Adorned with a halo in place of a crown.

The useless washbuckler the fakirs and drones
Will be toiling for food on land and on sea,

For justice triumphant will rule all the zones
And all people will live in sweet harmony.

God mammon will wane as progression advances,
To live only in legends in the ages to be;

And be read to the people as fairy romances,
Like the story of Jesus who walked on the sea

All wealth will be common all people producers,
The plute of the beggar no longer be known,

And the vile brood of vampires who bleed the producers
No longer will darken the bright horizon.

Henry M. Edmiston.

"Prosperity unmasks the vices.
Adversity reveals the virtues."—
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SHAKOPEE, Minn., Sept. 17, 1903.

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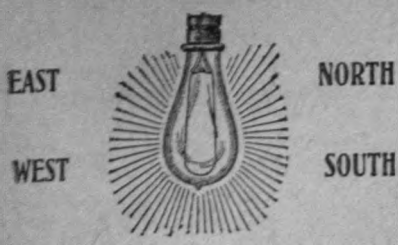
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November 7, 1903.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of this paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Mollie Smith, the independent voice medium, who spent the summer at Lily Dale, went from the N. S. A. Convention to New York City, from there she goes to Hartford, Conn., then she will go to Boston to go before Dr. Richard Hodgson, in the interest of the Psychological Research Society of London. We wish her success in the experiments and will watch her movements with interest.

J. A. Robinson writes from New York City: "Mr. Barrett was at the New York Spiritual and Ethical Society Wednesday evening, October 28th and his beautiful language made deep impression on those assembled, it was such as to cast honor and light on our Spiritualism and credit on the speaker. Miss Margaret Gaule was also remarkably successful in her work, and was well received. Mrs. Brigham's closing poem on the 'Heart Bowed Down' brought tears to the eyes of every sensitive who was present."

W. D. Noyes writes: "We opened spiritual meetings at I. O. O. F. hall, Albany, N. Y., Sunday evening, the 25th with a large audience present. We will conduct spiritual services in this city Sunday evenings during the winter months. We would like to make engagements for mid-week evening meetings, for public hall or parlors, at reasonable rates, in a radius of 50 miles. Mrs. Noyes as message bearer. Address all communications to W. D. Noyes, 218 Hudson Ave., Albany, N. Y."

D. B. Jimerson, the Indian Medium, writes from his home, at Steamburg, N. Y.: "We have had a short trip since the camp closed. We held a seance at Middleport, N. Y. October 13th, then went to Rochester and held a seance at the residence of Mr. Wemp, Webster Ave., on the 16th; we then went to Indian Falls held two seances at Waldron's Hotel. We then came home and found my nephew's oldest child very sick. Claris Jimerson passed to the higher life on Friday, October 23, age 2 years, and six months. Quilter Jimerson and wife were keeping house for us while we were gone. November 1 we go to Miller Station, Pa., for a week then to Erie, Pa., and points westward."

D. Feast writes from Baltimore, Md.: "Dr. N. S. Ravlin, pastor of the First Spiritual Church, preached Sunday, October 18th at 8 p. m., taking for his subject 'Character Building.' His remarks were based on 2 chapter Eph. 21, 22 verses. He said in part that character was an important factor in one's life in the mortal, that without it one would be poor indeed. He spoke of character as the very foundation of a successful life in the mortal and gave some timely illustrations on it. Comparing character to the foundation that a man places under the structure he wishes to build. The subject was handled in the Doctor's usual style. He brought forth many beautiful points which if taken up by his audience cannot help but do much good. At times the Doctor was very eloquent during his discourse he was at his best, and all were pleased with the lesson as set forth. Mr. Fred Rapp, a local medium, gave a seance in the lecture room on October 16th, to a fair audience. His tests were quite satisfactory, so I understand. The First Church proposes to present the phenomena to the public during the winter at least once a week. Sunday, October 19, your correspondent was at the Second Spiritual Church, W. Saratoga Street to hear Mr. John W. Ring,

of Texas, who is interested in the Lyceum movement. Mr. Ring did not reach Baltimore in time to attend the meeting. However, not to disappoint the audience, Mrs. Parkhurst, the pastor, provided a local medium to give tests. Mr. Miller, one of our representative mediums, gave a few tests which were all recognized. He is a man worthy of the Cause, a good and true medium—wish we had more like him."

OBITUARY.

GEORGE W. CALDWELL.

A particularly distressing accident Thursday afternoon, October 22, resulted in the death of George W. Caldwell, the 18-months-old son of Mr. and Mrs. George L. Caldwell, of 78 South Wade avenue, Washington, Pa. The little fellow fell from the second story window of the house at about 2:30 o'clock and sustained injuries that resulted in death between 5 and 6 o'clock. Immediately after the accident Dr. G. B. Woods, was called and found that the child had suffered a compound fracture of the skull on the left side, and there was no hope for recovery. Just before the accident happened the mother had washed and dressed the child preparatory to coming up street. She had sent him into the other room to his sister Miss Nellie Caldwell. The child went to another room and, it is supposed crawled upon a window seat, lifted the sash himself and fell against the screen, which gave way, precipitating him to the ground, a distance of perhaps 40 feet. The funeral services were held on Saturday afternoon at 2:30 o'clock. The interment which will be private, will be made in the Washington cemetery.

MRS. SARAH B. COOK.

passed to spirit life October 23, 1903, at San Francisco, Cal. She was a native of Providence, R. I. and widely known among Spiritualists east and west. Mrs. R. S. Lillie and Mrs. Sarah Seal were the speakers and the Spiritualist Ladies' Aid and Lincoln No. 3, Womans' relief corps performed impressive services. The music was furnished by the Lyceum Male Quartetts and Womans' Relief Corps. Over 300 attended the services testifying by their presence their love for the little faithful worker. Mrs. Cook has for years furnished the music for the Children's Progressive Lyceum, the Progressive Spiritualist Society, the Ladies' Aid and the Womans' Relief Corps, and on many other occasions where needed. She leaves a mother, 82 years old and one sister to mourn her earthly presence.

Respects for the family, Mrs. M. E. G. Howe, 1896 Geary Street, San Francisco, Cal.

Lake Helen Camp, Florida, February 7th, to March 20th, 1904.

People are beginning to move toward this beautiful winter home in the pines, amid the jasmine flowers the golden laden orange trees and the haunts of the birds.

President Bond is there and has developed his box factory so now he employs some fifty men.

New cottages are springing up around his factory to house the people who are working there.

He met with an accident lately having a finger of his right hand cut off by a saw.

The Underhills are making their cottage ready for occupancy, having a two story addition built on the north side. Mr. Underhill bought the house of Mrs. Philbrook last spring.

Mrs. Philbrook has engaged Mr. Bond to erect her a new cottage near Miss Call's—a little west of the hotel—Dr. Webster superintending the work.

Mr. Bartholomew is preparing to build another cottage. He reports that carpenters are much needed.

Mrs. Bartholomew, the trumpet medium, is soon to go to Lake Helen. H. M. Clark will be down in November to complete his cottage on the hill and erect another near it.

Mrs. Alice Spencer has returned from Ohio and is preparing to furnish table board.

Mr. Root and family are at the Macey farm.

The Palmers are daily looked for. Address all letters of inquiry to the corresponding secretary, Mrs. J. D. Palmer, of Willoughby, O.—she also has charge of the Apartment House.

Webster Hotel is ready for guests, so is Hotel Cassadaga. About half

the room in the Apartment House are already taken.

Mrs. Vogt and Mrs. Wittles sailed for Lake Helen via. Clyde line, October 28th.

Mrs. Mary McGarvey, of Halifax, Nova Scotia also sailed October 28th for the camp.

Last year there was a lot of maids and widows at camp. This year it is hoped that the bachelors and widowers will take the hint and visit Lake Helen. Though some of the maids and widows were fortunately married there were others quite as eligible who did not secure partners as there were not single men enough to go around.

My next excursions will sail from New York City November 10 and 24, by Clyde Line. Already several have engaged passage for Lake Helen. Party prices and camp circulars will be furnished all who address me enclosing 4 cents in stamps to pay postage on Clyde folders, etc.

H. A. BUDINGTON,

91 Sherman St., Springfield, Mass. Manager of Florida excursions to any part of that state.

NOTES FROM NEW YORK CITY.

I assume that our friends at "Lily Dale," and your subscribers generally will be pleased to hear from "The Greater New York" and learn that we are all alive in the furtherance of the grand knowledge and benefits to mankind which Spiritualism gives in the line of science and common-sense teachings. In the Borough of Manhattan the First Society at 59th Street and Madison Ave., has opened its doors for the season with Miss Margaret Gaule as test medium and speaker. It needs no special comment from any quarter in regard to the possibility of results in the future. Her work, so well known throughout the country, speaks unmistakably in that regard.

The New York Spiritual and Ethical Society at 67 W. 125 Street, with Mrs. Helen S. Brigham as speaker has also commenced its work for the season and on Wednesday evening October 28th Miss Gaule assisted with her mediumship for the special benefit of the well known organization of workers.

Just outside of the city limits, in the City of Yonkers, we find the members of the Spiritualist society have opened their hall on Warburton Ave., near the Post Office building, meeting on the First and Third Sundays in each month. On the 18th Mrs. Tillie U. Reynolds, of New York State Association was with them.

Over in the Borough of Brooklyn, we find the work going on actively, many workers in the field. In the Cathedral "Aurora Grate," on Bedford Ave., where the late Ira M. Cooke did so good a work, for the Cause, they have had with them recently, Mrs. Mary E. Lease, and also Master Roy Thompson, one of our youngest inspirational speakers. I hear that for November Mr. Morse, speaker and his daughter clairvoyant, both from England, have been engaged.

The First Church of spiritual progression, Classon Ave., near Quincy Street, have meetings each Sunday at 3 and 8 p. m. under the auspices of Mrs. Ashley and Mr. Rasmusser, respectively. Mrs. B. C. Plum, one of Brooklyn's well known inspirational speakers and test mediums, will resume her work for the season on Sunday evening November 1st., at her residence 630 Myrtle Avenue.

Mrs. Sawtelle will open her hall in the Eastern District on Sunday next, and through the coming season.

On Friday, October 30th, the Church of Soul Communion from Aurora Grate Cathedral will have given under the auspices of Light Lodge No. 1, order of the Star of Bethlehem, a spiritual seance for their benefit, conducted by Mrs. Sawtelle assisted by Mrs. B. R. Plum and other accomplished mediums and speakers.

Mrs. Wright, trumpet medium, gave a most successful seance on the evening of October 21st at the residence of Mrs. Stumpf, before the German society of Brooklyn, and on Friday evening October 28th at 138 West 21 Street, Borough of Manhattan will give one more seance.

So, you see, we at this end of the line are at work for the grandest of Causes, our Spiritualism.

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J. A. ROBERTSON.

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This offer will hold good during September and October, 1903. Address all communications to

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AS SEEN BY MOSES HULL

Continued from Page 1.

adopt that portion of the report which pertained to usages, in Christening, and in marriage and burial services. This was only adopted as a kind of formula for the guidance of those who need help in that direction. The Committee further recommended that the responsive readings and other parts of the report be printed and sent to those who need it for study during the year, in order that societies and churches may know what to do with it next year. This was also unanimously adopted, and thus was order brought out of chaos, and the war clouds disappeared.

It is more easy to prophesy correctly as to how a thing will turn out after a thing is done than it is before. Anyone can see that it must have been so; but somehow from the time the delegates began to assemble, the prophesies began to grow more profuse that Harrison D. Barrett would settle the squabble among the aspirants for the office of President of the N. S. A., by "reluctantly" accepting the opposition himself; and so it was. It seemed that "star chamber" session of certain wire-workers and manipulators was held and numerous names were attached to a petition pleading with Mr. Barrett, in the interest of peace and harmony, to accept the position once more. The candidate on whom the west depended deserted the constituents and publicly read the petition of the star chamber actors to Mr. Barrett. Of course the unexpected dramatic episode took like wild fire, as was anticipated; and as had been predicted, Mr. Barrett "reluctantly" accepted the position. The leader of this work and reader of the petition was rewarded by being made vice-president.

Some of us, who, under other circumstances, would have voted for Mr. Barrett and Mr. Warne could not under the circumstances do so. It seemed to us to be the duty to vote against any such intriguing as brought the unexpected denouement. These gentlemen are now our President and vice-president, and it is the duty of all Spiritualists to hold up their hands and in every way try to sustain them in their work.

Surely a more efficient President than Mr. Barrett never handled a gavel and as to Mr. Warne's ability and integrity it is above question. Now with the same secretary and treasurer we have had so many years, and with the good men and women we have on the Board of Trustees it seems that nothing but success can attend the N. S. A., during the present year.

I have no means of knowing, but it is my opinion that the same missionaries who have so faithfully done their work in the past will serve the Association during the present year.

The Lyceum work has greatly grown under the able management of that Texas "Boanerges," John W. Ring. It is well that the Association voted financial aid in that direction.

When a certain renegade from the Morris Pratt Institute, who apparently went into the school on purpose to kill it, began the circulation of reports concerning the school and its management, it was feared by a few that the reports though they contained very few grains of truth, would damage the school, but the guns were too heavily loaded; they killed "the man who stood behind the guns." In front they were harmless. An hour was voluntarily granted us in which to present the work and the claims of the Morris Pratt Institute. All seemed to be friends of the school; many were enthusiastic in its endorsement. Though no collection was taken for it, and no public effort made to raise money, money was subscribed and some of it paid in. A committee was appointed on motion of Bro. Warne, to go to Whitewater and investigate the management of the work of the school. Also Bro. Warne moved that the N. S. A. assist the school by a donation of five hundred dollars out of its treasury. This passed without a dissenting vote, so far as I could hear.

The Convention is over. Never did a Convention do a better or more important work. It now remains for Spiritualists everywhere to second that work by placing their shoulder to the wheel and assisting in giving Spiritualism an impulse forward.

Harrison D. Barrett has always been a marvelous man; in the Convention it seemed that one of the greatest of all marvels was to see him stand up there, gavel in hand, day after day, from nine in the morning and with only one or two hours recess until ten or eleven o'clock at night, without one complaint of being tired. Individually I did not do one-fourth as much work as did Mr. Barrett, and when the Convention was done I was completely worn out.

Many thought that the Committee of arrangements made a serious mistake in its program of entertainments. Such old and venerable workers as Hudson Tuttle, "The sage of Walnut Farm," and his talented wife, Emma Rude Tuttle, and such other faithful workers as Lyman C. Howe, and some others who had borne the burden and heat of the day, and who cannot stay here much longer should have been entirely ignored. The people wanted to hear them and they did not; they did not want to hear many of those who were appointed to entertain the evening audiences. The result was the smallest evening audiences the National Association ever had.

If in the future we profit by such mistakes the lesson may have been cheap enough.

Some Good Points About Dowie's Work.

The following goes to show that there are those who can see and hear good things about Dowie's work.

At Emanuel Meeting-house, Elm avenue, Sunday morning, Rev. J. C. Hogan discussed the visit of Dowie and his followers to New York City this month. I have heard Dowie preach and have read his remarkable literature and sermons, and without giving sanction to any of his peculiar claims, as recently reported in the newspapers, let us contrast his work and spirit as one who claims to be a prophet, with the work and spirit of other preachers who would deny Dowie a public hearing and who are now so seriously condemning him.

"The great religious sensation of the year is the visit of John Alexander Dowie and his followers to New York City this month. I have heard Dowie preach and have read his remarkable literature and sermons, and without giving sanction to any of his peculiar claims, as recently reported in the newspapers, let us contrast his work and spirit as one who claims to be a prophet, with the work and spirit of other preachers who would deny Dowie a public hearing and who are now so seriously condemning him.

"Dowie's workers have visited every house in Chicago eight times in one year, and in New York they expect to visit every house twice in two weeks.

"Before the American Board of Commissioners for Foreign Missions Dr. Barlett said: 'last year all of the 33 Boston Protestant churches added but 430 to their number on profession of faith, at a cost of \$200,000. In Chicago our 73 churches converted 876 persons. That is, we added them—someone else may have converted them. It cost \$241,000 to accomplish that.'

"In ten years Dowie has advanced from street preacher to marvelous success as success is counted in church work. During the past ten years the Protestant churches have 'advanced' backward, and are compelled to acknowledge a large falling off and have very little to show as fruits of righteousness for those whom they still count as members.

"As to personal morals, none of Dowie's followers in Zion City sell or use intoxicating drink or tobacco. Which of the alleged orthodox denominations can claim as much? Dowie is certainly free and fearless in striking at many evils of the day, but most of his ministerial critics are supporting nearly every evil of today.

"One of Dowie's ministerial critics in New York City, who himself wears a high silk hat and lives in all the luxury he can afford while thousands of fellow-beings nearby are suffering complains that the 'first Elijah wore a sheepskin blanket and was barefooted and starved in the desert.'

"And if such a man appeared in New York City today, this preacher no doubt would be among the first to class him as a crazy tramp. It was religious people who allowed Elijah to 'starve' in the desert, and it is pious people today who allow people to starve in New York City.

"Dowie may be living in luxury, as charged, but is it not also a fact that his wealth is being largely used for the common good of all dwellers in Zion City? Is Dowie the only church leader who lives in luxury?"

We have a secretary of war. What we want is a secretary of peace.—Edward Everett Hale.

There is no permanent wise man excepting the figment of the stoics.—Emerson.

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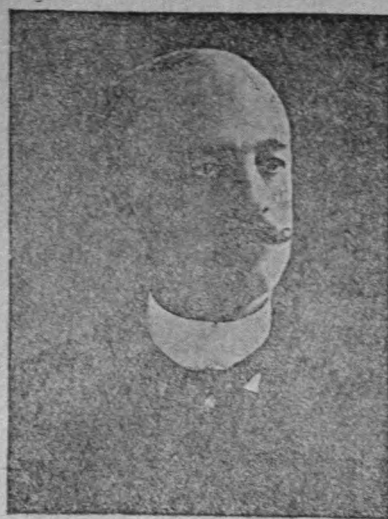
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